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Must Remain in
Transcription Room

M 2123

Lunch/Iv/Lunch
Barn/Westtown/Barn

Saturday April 29, 1972

Sunday April 30, 1972

SATURDAY LUNCH

MR. NYLAND: Some time ago I mentioned the question of having a Health Food Store for everybody to be as healthy as they can be or become, in connection with vitamins and also in connection with what already has been started by Vin and Connie of this wholesale proposition, so as to enable people to get good stuff for a little less money. The idea of a health food store for vitamins and such things like herbs, or perhaps maybe teas, or whatever may be also considered health food, is really to facilitate it for all of us to be able to get something that you don't have to go to Middletown for, or that we could procure or get ~~(it?)~~ for you in case you wanted it. Vin and Connie will take charge of that, and we have arranged for the little store right next to the Bakery to become that center. And we'll start fixing it up as soon as we can and, you might say, very soon we'll be open for business.

All these things do require a little bit of attention and energy and of course some investment of money, but I think it will be worthwhile to provide that for those who really care for it, and, you might say, vitamins are in the air. They have been for some time but maybe it is going to increase even more

and more, and help you to take care of yourself. Whatever it is that you feel that may be useful to you, if that opportunity then exists, maybe I hope you can use it. If you are interested - and I know of course there are various people who are interested even in running the store, or to be there and sometimes on a volunteer basis - sometimes if it produces some money we can pay for it. But it is a small beginning and for the time being it will stay within the group.

By starting that way, we will be able , I hope, to give a discount on vitamins without getting into trouble with perhaps a fixed retail price by the manufacturer. But we'll see what we can do as we go along. Those who are interested and have been buying vitamins, maybe they can help us. Perhaps you could, if you have the time, write down your interest, in the form of : I usually buy 'E' or 'D' or'A' and 'B' and whatever it is that you buy at the present time, or that you would be in the market for, in order to give us an idea of what perhaps we could buy first and have a stock on hand.

I say it will be helpful for us as a beginning to see in what direction we will grow and I hope gradually we will be able to expand it. I hope it satisfies to some extent what you may want. It is part of a general scheme, you might call it, of remaining healthy in body, and if you produce a soul, also to become healthy with your soul. And it has to do with taking care of yourself, and that has ramifications in taking care of the different things you are doing. Not to spoil the opportunities you now have and to utilize to the fullest extent what is available.

What is the requirement of such an attitude for a person looking at the possibility of growth, or the embellishment of what he has or to make it more efficient? If he considers what he wants to do for the future he has to realize what he has been in the past. And it is there where the mind starts to think about your early associations and which will come up time and time again in your life, and you will sometimes be plagued by them if the associations were not

very good, or if that what you are now engaged in do (does) not fit anymore in the old forms of life you were acquainted with. That applies to your thoughts and your feelings, and it also applies to old friendships, or a consideration of what has happened in the past and you still bear more or less the mark of that. And what it is that you now wish surely should include the elimination of such effects on you. You must remember, regarding health, what kind of life you have lived and to what extent even you have dissipated your energies, including desires for all kind of nonsense like drugs, that it takes a long time before you get free from it.

It is the same way with the thoughts you have had and the different forms of educations you have been living under, or the interests that at a certain time were awakened and you still hang on to it. It includes a great deal of sentimentality, of looking at the past that perhaps you're sorry that where you are now was not like it used to be. And there are a variety of different directions into which your thoughts can go.

The question for Work is always to establish something that is so entirely different, and so contrary to your ordinary way of thinking up to the time that you become acquainted a little bit with ideas of objectivity, that they will continue to intrude and they will actually affect your ordinary attempts of wanting to Work. And it is exactly --it is the same reason that when you want to establish something of an objective value in your mind, that there are neighbors who will interfere and tell you that you already know enough, or that going in the direction of Gurdjieffian ideas is really a little foolish because you can settle the affairs in an ordinary way. I see it as a competition between two little stores. One is your ordinary mind and it sells goods and it has been in existence for some time and even has made a name. And a competitor comes and opens a little store next to it. What is going to be the competition? And who will win out? And what kind of energy has to flow in one direction or the other? And what will be done with the first store when the second one starts to grow?

You must understand that you will not eliminate the first store. You can have

in your mind an idea that you would like to stop all your thoughts and then you want to fill it with new material of an objective kind. It never will work because the attempt of stopping something requires too much energy so that you become completely partial to that and identify and then there is nothing left for yourself to send in the right direction of what I call the second store, which is the objective kind, and that what is really like a new life.

You have to reduce the thoughts and the feelings many times to a minimum. You have to reduce your sentimentality. You have to reduce your thoughts of the past. You have to reduce the contacts you have had with the past. You should not live there any longer. You are now engaged in today and not in yesterday. The disease of tomorrow applies also to the disease of yesterday; that is, to sit and think and meditate and wish for something that doesn't exist as yet, but you think in your mind it did exist at the time. You know when you think of your school years. It looks from a distance, after you have gone through it, it looks really as if everything was beautiful and you forget many times how difficult it was when you had examinations and all the rest and the suffering that you did go through, even at that time, but gradually you forget about that, and you only remember how beautiful the sun was on a spring day. It is that same way by considering your mind as it is now. You think that the mind as it is, because every once in a while it can have some beautiful thoughts, is really all that is necessary for the continuation of your life.

Many times you think that when you are engaged in a little bit of something that you call Gurdjieffian, that it is already enough so that you then can set out in the rest of the world and expect that you never will forget anymore, and pretty soon of course everything has been forgotten because there is not--the ground has not been laid and it has not been planted correctly and there are no roots at all and it dies out. If you want to leave this kind of Work, only leave it after you are sure that it has taken root. And that is really what I

mean. You want to Work. You want to establish for yourself a motivation for your life. You don't know how long you will live. You hope that death will not overtake you too soon. You will understand that when you will die, which you will, that then the question will be asked: How did you spend your time on this Earth? Did you utilize it to the best of your advantage? Have you actually considered that death is a deadline you have to meet and that Work has to be done before you get there?

Why does Gurdjieff mention death? Simply because the ordinary concepts of love, hope, and the rest, have no more meaning because we have talked about it so much. But about death we do not talk, because it is not comme il faut, it is not something that is an ordinary word that should be used in a kind of a causerie, when you have tea and a tete-a-tete. One does not wish to talk about it. It is a necessary evil. And Gurdjieff brings it up as something you should consider exactly because there are not so many associations connected with it, there is one thing that stands out: that it is final. And that means that there is an end to your life on Earth and that, during the time when you are living now , maybe it is necessary to realize that certain things ought to be done, and that there is that kind of a responsibility which has been given to you at the time when you appeared. And that either you take that as a responsibility or you don't. And if you don't, you fall asleep with it, and you forget all about any responsibility because you do not wish to be reminded of it.

The question I bring up is that you have to consider whatever has happened in the past as something that is finished with, that you draw a line each day which is the deadline of the past; that you do not go back; that you don't look back. All you do is to see what you have become and that is the necessity of becoming acquainted with yourself as you are now and not yesterday. Each time that you think, each time that you feel, you change. And the result of such change might enable you to think the next moment in a different way. If there is growth there must be constant changing from one to another; something that

did not exist can exist ~~that~~ the next moment. It is perhaps not as strict as that. The period of changes is much longer and it cannot be always expressed in times like seconds or in moments like existences. It may not be possible to have shocks all the time which, in one moment, telescopes a tremendous quantity of experience and energy which will affect you then in such a concentrated form.

We live an ordinary kind of a life. We want it to be real and as much understandable as we can make it. Do not waste too much time on that what has happened. It is finished. Even yesterday is finished. Your memory is still good enough ~~that~~ that it will know that it has been. But your future thoughts, I call it anticipation - that what you wish for and expect - that is where your time should go now, in the energy of the thought process, and the feeling which must accompany that has to be based on what you are at the present time. Your feeling belongs to this present. That what is future for you could belong to your mind.

I simply mention these things. Here you have a weekend. You come for a purpose. Extract from it what you wish. Here there is a birthday. Extract from whatever has happened in the past year so that you face a new year ~~with~~ with a determination. You wish something quite definitely to take place. When you are alive you are allowed to think about it. The more aliveness that can be crowded into the moments of existences for yourself, the higher will be the value of your expenditure, and, in relation to that, more and more there will be a quantity of an understanding which will be useful and which will last more and more, if possible, into permanency. Whichever way it is that you want to think about it, I hope that you can remember every once in a while the wish for Work, as you go along, as you walk, as you do this or that around this Barn - Work for the Barn but Work mostly for yourself by means of the utilization of your Work at the Barn.

I hope you have a good afternoon. If ~~(illegible)~~ Gurdjieff as a name symbolizes your wish to Work, then drink to him. (Toast)

(Have a good year, Rhoda.)

(Rhoda: Thank you.)

SATURDAY MUSIC

MR. NYLAND: Two weeks from today, I will not be here. I'm--I won't be in Warwick for that weekend. I'm planning to go to the west coast just for one week. I will leave on the 10th of May, stay until [redacted] - the 10th is on Wednesday - I will stay on the--at the land until Monday morning, then go to Seattle for two days and ~~have a~~ I will return, I hope, on Wednesday. So, let's say, I hope you miss me.

Maybe there will be music just the same as usual; I mean, Georgie will probably arrange that.

There is something else I want to say about - just a little bit of a, what I think you should, every once in a while, remember. We have certain rules, not too many. They are established because of--for certain reasons, and we adhere to them unless they prove to be wrong and then we'll change them. There are a few rules that apply to the Nursery and I now want to remind the mothers about the rules that exist there because sometimes you know, in discussions about what might ~~or~~ and might not take place, misunderstandings can arise. I had a conversation with one of the mothers about the mothers themselves trying to agree on certain things that they wanted to do . And I said I don't want to hear about it until the mothers have come to a conclusion. Without saying anything more, that perhaps I may disagree with the conclusion, but I didn't want to interfere in their discussions. I thought it was necessary for them to come to a conclusion by themselves, without knowing, thinking what I might say about it.

Now, it--the conclusion they reached that is more or less unanimous was against a certain rule which exists. So, I just tell you about that. The rule is still in existence. It is a rule about the age of children and I'm not changing it and so you have to live with it. And regardless of now, what other mothers might like and so forth, that is the rule. I'm sorry that I have to be autocratic once in a while, but there is a perfectly good reason

why that rule is in existence. So whatever misunderstanding there may be at the present time, I hope it's now quite clarified. It applies in many ways to different ways certain things are discussed every once in a while, and also to what extent responsibilities rest on people, like managers of activities and so forth, in which I try, naturally, to leave as much freedom as is possible. But when they have to do - that is, when conclusions are reached, which may affect the general principles either of Work, or of a certain position which I believe we have to maintain as a group, that any kind of a Chardavogne activity, in which Chardavogne you might say is playing a part, there are again rules for the maintenance of our name. And that any kind of a conclusion which, you might say, runs a risk to violate certain policies, I also have to speak up about it.

You see, you cannot know everything; neither do I. But I know about a variety of things about which some of you don't know. And many times it's a question of correlation, to see what is advisable from one standpoint or another, and sometimes the conclusion that I reach, it would be difficult for you to come to the same conclusion because you may not have the kind of knowledge I have or, let's say even, you may not have the viewpoint. And in that respect I think I will still remain in charge. I only say this in a general way because it is not so easy for me to think about what difficulties have taken place, not in such a general way. The trouble is always that I become, naturally, the recipient of the different variety of behaviors and that bothers me a great deal.

Because we talk so many times about what a person ought to be, or should be, or at least should strive to become. And when there are deviations from that because of weakness of character, it is such a pity, because we have to undo that what has happened in the first place, but also, one has to undo the results of such an, let's call it, activity. And sometimes it is quite far reaching and you do not always see the chain of events which are related to each other, and one ends up with having to clean up a great deal more than even what the person originally, who started such a little bit of disagreements, let's say, with the

general ethical rules, does not know that he or she may be causing much too much trouble for other people.

When I talk about consideration of others, of course it is obvious that that includes the results of your behavior. So that even when, for yourself , you feel entitled to do what you think perhaps is right, or, I say, where you are a little too weak, not to be able to do what is right, it is not something that stays by itself. The effects are far-reaching. And for that I believe you have to think a little bit more. I asked at lunch today that you think about what you are, and that you must come to conclusions about your past. I said several things at lunch, again a little concentratedly, and sometimes touching on certain possibilities which could be expanded and where we could talk much more than just indicating a little bit of a principle. Sometimes I'm sorry that I go over from one thing to another without taking care that it is fully understood, at least in my opinion; but at the same time I can talk many times for any length and you won't hear it anyhow. And even if I give more explanations you won't hear that either. What is so necessary when you want to talk about Work, or about whatever your behavior may be as a human being, whatever it is that you are, whenever the consideration must come up for yourself to have a good look at what really is that person which goes by your name, it depends on the state in which you are then and the capacity of your being which will receive that what may be talked about. How far it penetrates depends on your porosity. The porosity is your willingness to be open and it is sometimes very difficult for a person to be psychologically open. The same way as it is difficult for him when he is physically tight, physically too intent or strained, that he is muscularly too tight, that he cannot relax. That is a state of being and you are not going to undo that easily. You are not going to change that kind of a state simply by wanting to change it into another kind of a state which is almost opposite.

Many times I've said, when you want to repair a watch, you're not doing

it after you have run for five minutes, and you try to hold the little watch in your hand, and your fingers and your hand are shaking and you cannot handle a tool. A doctor is not going to perform an operation after he has been drinking. That would be completely out of place. You even get in the arms of the law when you have drunk and you drive a car. But psychologically, what does it mean?

When you are weak and you cannot resist temptation, you pay for it. The state of yourself at such a time is lowered and it takes more time to come back again to normalcy. Why is it so difficult to understand that, on that basis, and why can't you then be strong enough to see that you have burned your fingers once, or twice, that you don't have to repeat that anymore in order to get more knowledge. The recollection of the past into the present is giving sufficient attention to the past because you have to deal with yourself as you are now, not how you were yesterday. All influences which have been to the good, all the influences which you have received which you might call deleterious, all of them have made you what you are now. And the proper study of mankind is to study man as he is at the present. And this is what we want to do when we Work.

But what good does it do to you if when you are - I call it a weak moment - or in times of a little temptation, that you let things slide just a little too far, so that then the temptation gains momentum. You see, it's not in your hands anymore. You have lost control. This you must know, that when you set certain things in motion, that there is a point at which the control is gone and it goes then on momentum, because you have set certain things in motion and you must realize that that happens physically as well as psychologically. If you continue to have thoughts which are not quite right, if you continue to read and indulge in newspapers, and all kind of funny pictures, or perhaps stupid TV, or talk with people which cannot come up even to an ordinary decent level, you get caught. And Work at certain times, then, cannot help you. Even the thought of Work will not help you. Your feeling is already too far gone even to be applied, and in such a case, that kind of Zilnotrago that has come over you has

an energy of motion MV^2. That's Zilnotrago. That is, the mass of your being with the speed inherent in the temptation. And even that is squared, So it's completely out of your ordinary dimensional world. That is why there is no control anymore, and you have to wait until that energy has been dissipated. And in the meantime, I think, you do suffer because you know something was wrong and you also know that you are guilty. It is extremely difficult to live with guilt when you have a conscience. Sometimes you would like not to have the conscience in order to make sure that the guilt is not going to affect you too much. Sometimes you would like to wash everything away of the past in order to start with a clean state. It is logical that when you are interested in Work, that you uncover certain things, at a certain time, which then give you an insight in what you are. But it is also obvious that when that has, that kind of a process, has gone on for some time, that you may not be able to handle anymore than your being at that level will allow you, and that even then, constant exposure to the ideas of Gurdjieff cannot have any meaning.

And you come, every once in a while, in Work, over certain periods of time, that you remember your wish and you express it even. And you have an inability to do something about it, so that even at such a time you cannot force yourself to go to a meeting, or you wished maybe at times that you never have heard about the ideas. All of that is right when it is considered from an overall standpoint of growth. I doubt very much that each person who is growing up physically, grows in accordance with a regular measure of so many inches per day. I think it comes in certain impulses. I believe that Work, when it is given, starts to function as a means of an impulse and then relaxes, and then again an impulse. We express it sometimes by means of a vibration rate, or as an example of a sinus curve which goes up and also goes down. And at the times when one can Work, you might say, in going up the hill is quite right provided you can make that. But that then, when you go down, there is a momentum and you lose control until that has worked out and you are at the bottom

of the sinus curve. And enough of the momentum might get you around that little curve, but then you have to climb up again.

Work is very much like that. There are days of good attention. There are many days still, in a proportion of ninety against ten, which are not so good. It is like when you play golf, you know golfing is fine, and your whole day may be spoiled until at the last hole, you make that in one, your whole day is righted. We live like that. We don't live constantly. Even if Gurdjieff says time and time again unceasingly Working, it cannot happen and it never will happen because we all the time with Work, as a consideration of an activity of an objective faculty, is all the time surrounded by something else which has its influence, knowing it or not. And as long as one is alive on this Earth , your unconscious state will require to exist to take care of your unconscious body. Do not try to make the Sun stand still, and neither will the Moon. The Earth cannot even stand still. The requirements of the unconscious body and all the organs have to be fed. There is a control possible to see the difference between a maximum and a minimum, and to apply a quantity of wish as expressed in Work and a desire for becoming conscious at the right time.

And this means that when you want to Work, you have to select the times when you really can and you must know for sure that it is not a sin when you don't Work at other times. You must realize that in the periods of months and years there are also such ups and downs. It depends a great deal on the development of a person how much, by means of Work, he has taken in. It depends on his state, dependent again on a wish for actual perfection, how much he can digest. But still he has to deal with his past and it keeps on creeping into the present, particularly when you are active with your feet and you step-- you stay, you stand on the past itself. There is constantly that contact, and it cannot be denied, and it would be strange even if you made attempts to deny it, because you don't want to leave this Earth prematurely.

What I said about a vibration rate of receiving Work in whatever place

you now receive it, it may be partly in the mind, partly in your feeling. You know that Work can also be received by your body, that you don't need a particular feeling to express your body in a certain way, as a result even of Work. But that the body itself, in the presence of that what is of a higher quality, is affected; and then the body vibrates in a certain way, corresponding to impulses which are reached or are received from the outside. And the body itself becomes an instrument which, then, in utilization of such energy, can start to change its own state, and when it is active, can change its own momentum. It depends very much now, of how such things are received. Because if I think and I realize the necessity of having to Work because what I see of myself I don't really like, or it is not sufficiently becoming, it can go over direct into an activity of the body. The body, as it were, can have a quickened blood stream. It may also have a desire to become more useful as a direct influence from the mind on the body without being told by the mind. Sometimes the state of health is a result of the taking in of some medicine about which the mind has absolutely nothing to say. That what is the medicine is created many times by an atmosphere which sticks to oneself as a result of attempts of Work. They simply are deposited in the atmosphere of a person. Sometimes I have called it the fragrance of a man. That is his particular luster as a body. I mean by that how he, as a body, starts to shine and is effective in the communication of such presentation of that what is living within him, without having his mind or his feeling telling him that such a state should be expressed.

When one talks about a man being active and walking on the ball of his foot or on air, it is the body that really does that and it may be afterwards explained by means of the mind and the feeling, and saying it is a result of that. And of course in many cases there is also a similar result on the part of the other two organs. But you do not know the strength of your body and what it could give you. When one comes to the question of impulses, the body is subject exactly to that. Many times you can know it physically; the condition

inside of your intestines and the activity of the stomach; that what is the peristaltic movement; that what is the division of inhalation and exhalation, that what takes place at certain places in the body and not always at the same time; that is, not constantly, only when required. Even the heart, with blood, is not all the time pumping it through. It also inhales and uses then purified blood to be condensed for a little while and then pumped through the heart and then go into the arteries.

These kind of statements for oneself - for instance, you walk. You are not always using the same muscles to put your foot against the Earth and push the Earth away. It is in a certain rhythm. That is why there are laws of rhythms based on numerology. That is why there are distances between ciphers, that is why there are steps of a ladder. All such things indicate that there is not a constant movement. I've said before, there is only one which is the movement of the Earth around the Sun, but that is a different kind of a law.

(SIDE TWO)

When we talk about the Earth and the Sun, we talk about universal laws in which there is a constancy of a regular velocity which does not diminish and does not increase. That is, from our standpoint, a law of noumena. We were talking about ordinary phenomenal law which governs our body and the condition of ourselves on Earth. The state of the body itself , when it is affected by outside currents and then, in the atmosphere of oneself, finds residues which are the product of previous attempts of Work, the person receives, because of that, an influx of energy and a realization of a kind of oneness for himself which he then, not knowing where it comes from, considers an experience. And quite definitely it is an experience which is a result of past attempts and which are not triggered off because of another attempt being made, but happened to be because of previous accumulations of certain energies which are already then the property of a man.

It does not happen that often because the atmosphere of a person, when he Works, will charge that--that is, a person will, because of Working, charge the atmosphere, but only up to a certain quantity. In the first place, the atmosphere cannot take it all; in the second, there is a certain tithe that is paid, which goes through the atmosphere of a man to other purposes, not his own; and the third is that he is limited in his own production of attempts which he can make. The more he can deepen his attempts, the more energy there is available, the more he can carry his momentum of a spiritual value when he, himself, is not sufficiently equipped to let the machinery of his objectivity run. That what is the momentum has value for a man who Works during periods when he has to be quiet, or when he has to be engaged in many things that ordinary Earth, or the world requires of him, can then be carried sometimes for very long periods, and then become again apparent in the wish for making further attempts.

The accumulation of such energy I have considered sometimes like bank deposits which are not being touched but which are there and could be used. They are not used for some time because a person himself may wish to accumulate wealth, sometimes we say, for a rainy day. Sometimes he wants a concentration of his efforts by being for a certain length of time in the presence, or in a world in which Work is an aim, and which then can be accumulated by him as a result of his presence to that aim, or in the presence of those who pursue a similar aim.

I look at [illegible] life at the Barn very much like that. I believe that this life that one can lead here, can give you a certain momentum, so that then, in returning to ordinary life in which there is very little consciousness and definitely no particular conscious effort, you may be carried over the difficulties for a certain length of time. This is meant by laying on, or laying up treasures in heaven, because that what is the result of Work on oneself is the creation of heaven within oneself; and it is towards that that all kind of deposits are going when they are not used immediately in the expression or the manifestation of a person.

This happens many times when a person reduces his activity to as much of a minimum as he can afford. And it is one of the reasons why there are monks, why there are even, in the chastising group of flagellantes, there is such a desire to contain within oneself all energies without wishing to spend it, that the level of such energies then can expand much and much longer and stay actually in an activity which can sustain a man for a long time. You can live with hunger for a very long time when you are spirited. It is a different way of receiving energies, different from the usual way. And that what the body wishes in time is to be able to stand--to stand and continue to live, on as little as possible, in order not to take away too much from the energy which could be converted into energy of a higher form. This I call the wisdom of the body. It is not a physiological expression. It's very definitely an interpretation of that what is the body, as it were, as spirit, but spirited by that what is of a spiritual level, and then taking on, as I said before, the luster of being of a higher level and actually, then, being able to walk on air.

It's interesting if one looks at attempts we make at the Barn for the purpose of laying a foundation for your life. This is of course what I hope, that you will always in the future, and you won't stay here all the time, without any doubt, that you always will remember what it might have given you, or perhaps come to the conclusion at that time, that it has given you a foundation, a foundation from where you then could continue to operate, and a foundation which always will remain when it is permanent, More and more the foundation becoming the central point of your life, your daily life, as well as your spiritual development. And that that is the outgrowing of your Magnetic Center, which then starts to connect with that what is there already, as what we call inner life, and at a certain point can make a decision about how much of such energy should go towards the outside world and how much you are entitled to keep within. There are two roads at that time. There is a point in which the sinus curve stops, at the maxi-

(1) (2) mum. There is a possibility of a tangent which is there exactly at the point of — not maximum, really, although it does look like maximum, ~~but it goes do~~ mum ~~when~~ but when it goes down - I always call it optimum of the curve, the end, the length of the amplitude which is erected from the horizontal line. At that point there is a chance for a tangent branching off from the sinus curve and not any longer be bound by the motion of the curve itself, or what takes place on the curve. That what comes down further is involution. That what goes off is evolution. Sometimes the directions may be even almost opposite. The development of inner life should go constantly up, more and more up. It starts at a certain point, and it may be a little horizontal, but it goes up as it proceeds because the loss of the influence of the law of gravity, that is the influence of the law of gravity becomes less and less, and because of that, the line which goes up becomes more vertical.

The opposite, which is the down-going line, is involution and it is then the definite different direction going down to Earth, and finally finds ~~its~~ into end in the Earth. This is the process of a man who is vacillating; I mean it now in the right sense; that is, he is constantly under influences but is unable to digest them ~~at times~~ (in constancy. He digests them at times). At such times he is at the optimum of experience. At that time certain indications are there of the existence of the possibility of a personal and a vertical line. I say personal because it is still in that kind of an unconscious state where the realization takes place of the possibility of evolution. And it is on the line of evolution that Work belongs and where gradually, as a result of the law of gravity, his personality diminishes and has no longer effect on him. There is a time at which a person leaves his own atmosphere. He is not any longer bound by even that what has been deposited in the atmosphere, good as it may be. It is of no further use to him, because all the use of that what is of the atmosphere is for the use on Earth for a man to start becoming conscious. He flies away through ~~it~~ his atmosphere, then he is boundless because the law of gravity will not affect him any longer. But also then he needs different kind of food.

I talk about this as a little kind of a symbol to see that when it goes up, it will go down. When it goes down, it will go up. The constancy of a wish is like the rotation of the Earth around the Sun. The results are not the constancy of that what is the continuation of a result. When the Earth turns around the Sun, it may be a constant movement, but the Earth is not constantly in the light of the Sun. That is because the Earth has its own movement. This is us. We have our own movements, belonging to the personality and our unconscious states. That is why we go up and down. That is why there are good moments and bad ones, or moments which are conducive and moments which even are destructive. One must know when to Work. One must find in the day, in the expenditure of the energy in an unconscious state, the times when there is the possibility of touching an Achilles heel. It is the only vulnerable point, as you probably remember, of Hercules, where a person could be killed. The rest was not vulnerable, because it was protected.

We are protected by means of our education. There are, nevertheless, vulnerable points, loop-holes almost, little openings of porosity, that what could enter in a very fine molecular form. The ideas of Work sometimes are extremely feeble, but they are very pure; and the purity makes that kind of a density as a possibility to enter into a man. The receptivity of a man depends on his state, almost of anxiety, to wish to understand how he can live. The wish for the continuation of his inner life may be contrary at times to the wish to continue to live his outer life. And every once in a while there is a chance that he goes off and lives for a little while in the blue sky. But, of course, he will have to return because there is the law of gravity affecting him until as long as he is still in the atmosphere of his own body. Then having to return, he establishes again an equilibrium between the forces of involution and evolution. At times he goes up again in the direction of evolution. It is like a chemical reaction in which two elements are acting on each other with their atoms and electrons, with their ions, particularly when they are in solution, and

the interchange between what I would call the left side and the right side, is a certain quantity going over from one molecule or one kind of consistency, or constitution, or elemental configuration into another, is simply counteracted by an equivalent amount, or weight, or value coming from the right side going to the left. This equilibrium is a form of momentum in which there are two forces which are in balance with each other. A sinus curve is in balance with itself because the up and down counteract each other. The way a man proceeds is in his life on the horizontal line but when he goes up towards the verticality, the sinus curve remains a sinus curve, and the ups and downs gradually become less and less because they are not anymore measured by the Earth. They are measured, if you imagine a sinus curve standing up, is measured by the level of being. That is the tremendous difference between a person aspiring to become conscious and conscientious and a person who remains asleep and is still horizontally on his bed.

Why do we wish a man to stand up? Why do we want a person to take on a posture, sometimes looking towards the Sun, but looking down because he wants to see his feet. He cannot digest the Sun. He cannot look into it. But he knows the Sun is there. He can raise his head and, for fear of being blinded, not wishing to become blind prematurely, he looks at his feet. Then when he walks, he knows that his posture is correct because he is paying attention to all the different aspects of himself, up and down. It's necessary if you want to - if you get up in the morning - if you can stand straight for two or three minutes, not necessarily stretching, that you can do, but then, after that, stand straight, I say, come to yourself. Sometimes, as you know, Gurdjieff says, go to the window. Do whatever you like. But when you stand straight and your muscles are detensed and your neck is free from tenseness, your eyes can be open and your face can be expressionless, no particular wrinkles, no particular drawnness on the face itself, all the muscles of your body, relaxed, stand there, I say sometimes with your hands up, if you like, although that, many times, is not necessary. Close your eyes to see, to see really, deeply within. Make an attempt, not to be satisfied with

just a little one,
just a good attempt, a real one, a wish to see what is there of an inner life, what is there of a spirit, what is there within that you could recognize as having more value, and when you open your eyes and you see the world again and then you remember, then you remember your real Self.

I hope you can Work. The constancy of the wish, but that what is a result is interrupted, and we don't know why until we are free from this Earth.

To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: You know you will help me a great deal when you try to adhere to certain regulations that we do make. I mentioned some--some of it last night but also it has reference for me to be able to keep in touch with the activities as a whole. There is a great deal that I think I have to attend to and it has to be put on a certain organization basis, partly because I cannot spend too much time in trying to figure it out, so I am very much dependent on information that is given to me more or less in a - not necessarily condensed form - but in a clear form. It has reference to the cassettes about activities. I try like the devil to keep up with them, and together with all the different answers for different other meetings and correspondence and all the rest that comes up, and not even mentioning the difficulties among us as people, you--you must, I say, you must help me, because if you don't do that and if activities don't feel that they should make a little cassette about their work, about their week, or whatever their plans are, I will lose interest. I will--I will not be interested at

all in any kind of activity which should send me a cassette and doesn't do it. Honestly, I don't give a damn. You can muddle around as much as you like, and if for some reason or other you get into hot water I just, turn my back. I have no interest in people who do not wish to Work. My particular aim, at this stage of my life, is Work only. And in many different directions perhaps where it is necessary, like in this case for the maintenance of the Barn, I simply judge by whatever your interest is. If you will fall off by the wayside, I let you fall. I don't care. It is up to you to see what you can make of certain things that are given to you as opportunity here. And those who want to come and utilize that, they are welcome. But if, for some reason or other, you want to become more peripheral, that is, you go out to the outside world a little bit, or 'Never mind Mr. Nyland because he is such and such' It doesn't bother me very much. I think you cut your own throat. I just want to mention that to you because I see tendencies like that, that sometimes even a little cassette is just about two minutes. It is such nonsense. When you are managing an activity, I think you ought to live it in such a way that you could talk about it for an hour. You could go over what you have done in the last week, and about the difficulties that you had encountered and the money that was involved and how deep you are in debt, and what in God's name will you do for the next week, and what kind of plans have you got, and what are you going to do, not simply on paper or in your mind. Realizing what you have done in the last week, and being critical about your own behavior in that respect, so that then you can profit and build an activity up, regardless of your difficulties that are involved in it, and whatever question of personality will come up, you must realize that you are part of a living entity. And if you are not alive with that entity, you are sloughed off. In time, either you drop off by yourself, or I cut you off. I don't hesitate doing such things. When they are not good, you are like a rotten apple and I throw you out. I make it as strong as you can

understand it. It's not up to me to tell you how I feel because that's my own affair. I am very much affected by the attitude of people, particularly when it has to do in their relationship ~~xxxxxx~~ to the Barn and in their relationship among themselves. Naturally, being sensitive about such things, to see what is happening and sometimes having to criticize some of you because of your weak character, it hurts me. I don't think it is necessary, and I will try to continue to clean it up. I do not wish to continue to tolerate certain conditions which I believe are detrimental for the possibility of growth. My aim here is to make certain things grow in accordance with definite rules, psychologically, philosophically, and practically, in accordance with certain fundamental rules as laid down by the philosophy of Gurdjieff. That is what I adhere to and that is why I am here, to do that. And you must either understand that and fit in, or adapt yourself to it, or go along with it, or perhaps agree even, whole-heartedly, but gradually there is going to be that kind of a distinction, that we actually will have a group who is willing to work together and that that group, because of an existence of an essential quality, and because of its own aliveness, will not tolerate those who don't belong. I keep on hammering many times about what your attitude should be when you want to talk among yourselves, or how you spend your time, or how you dissipate your energies. It will not be any longer, because the name Chardavogne has to mean something, and I will not allow you to use that ~~xxxx~~ name unless you belong. As long as I'm here, I will stand for that. What happens after I die, I cannot foresee. I can only try to prepare. And I hope then, by God, that you will continue in certain ways of ordinary honesty and simplicity. I have to consider these kind of things quite logically. I will not live forever. I have to prepare in some way or other for the possibility of how to continue. What will you do when I die? What will the group become? What will be the division of certain, let's call it properties, which is now in my name? What will happen to activities of which I am ~~now general manager? To what are you having spent time on~~

now general manager? To what are you, having spent time and energy for these kind of purposes, to what are you entitled, and what is still the function of the group as a whole? What has to be done with financial arrangements? How will you understand a certain kind of unity among yourselves? What is it that you feel at the present time even, that you are entitled to because you happen to manage some activity? These are problems. They are not easily solved because, with all of that, I want to remain above the law. I want to make sure that we are not going to overspend in any kind of a form of taxation, so that you are left without any kind of a capital. And it is difficult sometimes to think about that, particularly when I then realize that among us, there are still elements which are not sufficiently trustworthy. I cannot give you honesty. That has to come from you. That is either stimulated in ~~yourself~~ yourself, in your conscience, or, if it isn't, it will not grow because someone else tells you you ought to have it.

There has to be in every one of us belonging to the Barn, ~~the~~ a desire for growing up and becoming a man in the real sense of the word, because that is the aim of this kind of evolution. And that affects all of us in relationships between ~~xxx~~ each other, in the relationships between man and women, in a relationship of partners who want to have an aim together, in the relationship of anyone towards the work he is supposed to do, and the acceptance of a responsibility, and to profit by whatever ~~they~~ he can learn from someone else, and to be open to their own faults. All of that is the kind of a schooling that you should attend to as if this Barn is a school for you where you go for a little while. And when you are at school, there are of course such rules for your conduct.

I'm not always very happy about the way you live; the way you are too free with each other; the way you consider, every once in a while, yourself most important, and you then sacrifice someone else. I don't think you are, in many respects, really conscientious. I don't mean by that that you ought to try to crank up your own level because I happen to say it. What is needed for everyone, and it

always is the truth, that there has to be something within yourself that realizes that something else is at stake for your future, and that the basis of what you wish to become as a man has to be based primarily on your emotional involvement in the direction of a possible spiritual unfoldment. And that that what is your ordinary life simply is to be adjusted to that what is much more important for your future as inner life for yourself, and the realization of your responsibility for maintaining that.

You have to see much more what you are doing to each other. Sometimes you remain much too selfish, in my opinion. Sometimes you don't consider other people enough. The selfishness is a terrible fault. It is a mistake of God. I don't not know why people think that they have to adhere to their selfishness in order to change it over, they hope, into self-reliance. It does not work that way at all. It is only by giving that you become reliant. Because the giving, in yourself, conscientiously accepted, will produce within you, within everyone, solidity in the name of the Lord. And I do not know how you will learn it. I don't not know how you will wish to understand it. I don't not know what you want to do with your life. I do not really know at what particular level you are already satisfied. You should have hunger, hunger that cannot be satisfied sufficiently by just a little bit of a word. Your hunger within yourself and the thirst which has to be quenched can only be satisfied by a Conscience, and ultimately by your Consciousness, as the representation of your Soul. It can only be understood on the basis of a relationship of your inner life towards that what is of a higher nature and of higher forces, which you can invoke to help you, beg for, pray towards, to make your conduct of yourself at first perhaps a little questionable, that you will want to see what it is; but then to consider it in relation to your Conscience, if it was right or wrong, from that standpoint. That what you must learn to do and that what you are doing towards others always must be in the direction of how can it help them, how can it help me to grow, to understand, to form within myself, to help form within them with whom I have dealings, a desire for a

development of a Kesdjanian body, or ultimately for their Soul, like you will wish to Work for your own Soul.

I say again, in the glory of the Lord because what is there without the existence of His Absolute Kindness? I mean this. It hurts me many times when I see such stupidities still being continued, and such terrible selfishness that is the cause of it. When you Work, when you are affected in a certain way that you have a wish, be very commonsensical about your Work. Do not expect to be hundred percent Conscious and Conscientious overnight. Take the time when you can Work. Do not Work when you cannot Work because it might upset you. When you have a wish and you know you cannot do it, it will upset your state. It will become almost impossible for you to take care of it. Assign to yourself during a day certain times that you will have contact with your inner life and with your 'I', that then you make attempts, and that such attempts may be three a day, be sufficient. If it is three, consider in the first attempt, your body, and the maintenance. For the second attempt, consider your feeling and the purification in a relationship towards your emotional states and that what might be a future. And in the third attempt, consider your mind, wishing for clarity and understanding, and willingness to formulate that what you really can continue to understand. Make your mind simple in the application of Work and the wish for wanting to continue with it when you make your plans for the next day.

Work like that. It will help you. Don't forget that you have a task. To the ideas of Gurdjieff. (Toast) All right Victor, will we play a little?

END TAPE

trans: Ziska Baum
Sandra
prof: M. Wolfe
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